

رِسَالَةٌ

# الدَّعْوَةُ إِلَى الْأَخْبَارِيَّةِ

## Invitation to Akhbarism

An open letter to all Usulis

تَأَلَّفَ

الحجّي قاسم بن محمد الحيدري البيربوري

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مَكْتَبَةُ  
أَصْحَابِ الْأَخْبَارِ

Presented by: Maktabah Ashab al-Akhbar

# رسالة الى الأصوليين: دعوة إلى الأخبارية

رسالة المبين إلى جميع الأصوليين

تأليف

أبو حمزة الحجي القاسم بن محمد الحيدري الأخباري البيربوري

*For my Akhbari brothers and sisters, whose voices were silenced for speaking  
the truth...*

*To all Usulis, from the child layman to the senior Mujtahid...*

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ<sup>ج</sup> إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

*And declare, "The truth has come and falsehood has vanished. Indeed, falsehood is bound to vanish." (Quran 17:81)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises belong to God, the Most Merciful, the Most Gracious, the Most Powerful. May God sanctify Muhammad and the family of Muhammad, and may he curse their enemies and hasten their alleviation. I have not written this letter except in the service of the Master of the Era, *Baqiyatullah; Hujjatullah*. I am but his humble servant, and the servant of his forefathers. May God hasten his alleviation. This is an open and clear letter to the opponents, to the laymen, and the wise. I hope the Lord will shine his mercy upon us all, bless us with knowledge and keep us on his path.

In this letter, I will discuss multiple things, all in challenge to the Usuli creed and in defense of the Akhbari school of thought. I will employ logic, Ahadith, and the sayings of past and current scholars as of 1445-1446 A.H (2024 CE). I will cover the following topics:

1. The history of Akhbaris and Usulis
2. The Akhbari methodology and its contrast with the Usuli methodology; an attack on *Ilm al-Dirayah*
3. Taqlid, the difference between Wajibat and Bid'ah; an attack on Usuli Taqlid
4. A brief touch on Akhbari beliefs such as Tahrif and the purification of the *Usul*
5. A response to common objections to Akhbarism from Usulis

Before I begin I recommend all, and specifically non-Shias who are reading this to first read my *Kitaab al-Aql (The Book of Logic): Finding the True Religion with Logic*, which can be read [here](#).

## What is an Akhbari?

Before we even begin this letter, we must define what an Akhbari even is. The word Akhbari comes from the Arabic word, *Akhbar* which is the plural of *Khbar* which means ‘news’ or ‘report’ The corpus as a whole (Ahadith and Athars) is referred to as the *Akhbar*, the reports. So in other words, an Akhbari is someone who follows the reports (narrations) of the Ahlul Bayt.

The Akhbaris believe that the entire corpus is fully *Sahih* until proven otherwise. This belief is expanded upon in our methodology section. The Akhbaris also reject *Ijtihad*, *Qiyas*, and the *Taqlid* of a *Mujtahid*. The Akhbaris, being Twelver Shi’a, believe in the 14 infallibles and the 12 [apparent] Imams<sup>1</sup>. They believe that it is *Wajib* to blindly *Taqlid* these said *Masumeen*, as opposed to the aforementioned *Mujtahid*.

Furthermore, they reject the rejection of ANY Akhbar, be it something that conflicts with other Ahadith, or their personal feelings, they strictly adhere to the Qur’an and the Sunnah. If you are familiar with the followers of Abu Bakr and Umar, may God’s curse be upon them endlessly, the Akhbaris might sound very similar to the deviant *Salafi* group. Both Akhbaris and the opposition refer to Akhbarism as the *Salafism* of Shi’ism this is because to be Salafi means to follow the *Salaf al-Saleh*, which is the Ahlul Bayt according to the teachings of the Akhbar.<sup>2</sup>

## The History of Akhbaris and Usulis

Historically, Akhbarism predates Usulism. I use this as an argument against Usulism in my aforementioned book as it does not make sense as to why you would follow the later version of a religion, it would be but a clear [religious] innovation. We read:

...وبعد أن هاجر إلى كربلاء التي خضعت آنذاك لسيطرة الأخباريين

“After migrating to Karbala, which was then under the control of the Akhbari faction”<sup>3</sup>

This shows that in the past Akhbarism used to control the holy cities such as Karbala, or in other words, were the majority make up of Twelver Shias. Unlike what most people claim, the Akhbaris were not founded by Shaykh Muhammad

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<sup>1</sup> According to some ahadith, Fatimah Al-Zahra SA was also an Imam. However she was a hidden Imam, dying before her Imamah could begin.

<sup>2</sup> Kitab al Zuhd Volume 1 Page 82

<sup>3</sup> Al-Mazandarani, "Muntaha al-Ma'al", Vol. 6, p. 187



Amin al-Astarabadi, may God be pleased with him. Rather, Akhbarism started with the Ahlul Bayt, may God sanctify them and hasten their alleviation as they only narrate the reports. We see in our corpus that the companions of the Imams were also called Akhbaris:

أحمد بن إبراهيم قال: دخلت على حكيمة بنت محمد بن علي الرضا، أخت أبي الحسن صاحب العسكر عليهم السلام في سنة اثنتين وستين ومائتين فكلمتها من وراء حجاب وسألتها عن دينها فسمت لي من تأتم بهم، ثم قالت: والحجة ابن الحسن بن علي فسمته، فقلت لها: جعلني الله فداك معاينة أو خبراً؟ فقالت خبراً عن أبي محمد عليه السلام كتب به إلى أمه، فقلت لها: فأين الولد؟ فقالت: مستور، فقلت: إلى من تفرع الشيعة؟ فقالت (لي) إلى الجدة أم أبي محمد عليه السلام فقلت لها: أقتدي بمن وصيته إلى امرأة؟ فقالت: اقتداء بالحسين بن علي عليهما السلام فإن الحسين بن علي عليهما السلام أوصى إلى أخته زينب بنت علي في الظاهر فكان ما يخرج عن علي بن الحسين عليهما السلام من علم ينسب إلى زينب ستر على علي بن الحسين عليهما السلام، ثم قالت: أنكم قوم أصحاب أخبار أما رويتم أن التاسع من ولد الحسين بن علي عليهما السلام يقسم ميراثه وهو في الحياة

*Aḥmad ibn Ibrāhīm: "I went to Ḥakīma, the daughter of Muḥammad b. 'Alī al-Riḍa the sister of Abī al-Ḥasan al-'Askarī [al-Hādī] in the year two hundred and eighty in Medina. I conversed with her from behind the curtain and asked her about her religion. She named to me the Imams she followed and then she said, "And Fulān [al-Mahdī] b. al-Ḥasan b. Ali," and she mentioned his name. I said to her, "May I be sacrificed for you, do you say this on the basis of observation or on the basis of a report?" She said, "the words of Abū Muḥammad, which he wrote to his mother." I asked, "Where is then the son?" She said, "He is in occultation," I said "To whom are the Shī'a to turn for guidance?" So I said, "To the grandmother, the mother of Abū Muḥammad" So I said to her, "I follow whom his will is to a woman?" So she said: "He has followed Al Hussain ibn Ali peace be upon them who assigned his sister, Zaynab peace be upon her in the apparent. And the knowledge coming from 'Alī ibn al-Ḥusayn peace be upon him was attributed to Zaynab peace be upon her in order to maintain secrecy over 'Alī b. al-Ḥusayn peace be upon him." Then she said, "**You are the people of Akhbar.**" (Ashab Akhbar) Have you not narrated that the inheritance of the ninth from the sons of Hussain Ibn Ali will be divided during his lifetime?"<sup>4</sup>*

Shaykh Hurr al-Amili, may God be pleased with him, also speaks on this (Akhbarism being founded by Shaykh Muhammad Amin al-Astabaradi):

ومن العجب دعواه أن صاحب الفوائد المدنية رئيس الأخباريين وكيف يقدر على إثبات هذه الدعوى مع أن رئيس الأخباريين هو النبي صلى الله عليه وآله ثم الأئمة عليهم السلام لأنهم ما كانوا يعملون بالإجتihad وإنما كانوا يعملون في الأحكام بالأخبار قطعاً

*"It is astonishing, how one claims, that Muhammad Amin al Astarabadi is the head of the Akhbariyyah. How should one be able to believe this claim, whereas the head of the Akhbariyyah is the Prophet peace be upon him and his family, and hereupon the Imams peace be upon them for they did not go according to their ijtiḥad, but they acted according to the Akhbar without a doubt."*<sup>5</sup>

Furthermore, Allamah al-Hilli, who lived before Shaykh Muhammad Amin al-Astarabadi, may God be pleased with him, states that there were Akhbaris before his (Hilli's) time.

قال العلامة في النهاية: أما الإمامية فالأخباريون منهم لم يعملوا في أصول الدين وفروعه إلا على أخبار الآحاد المروية عن الأئمة (عليهم السلام) والأصوليون منهم كأبي جعفر الطوسي وغيره وافقوا على قبول الخبر الواحد في الفروع

*Al Allama in al Nihaya said: As for the Imamiyyah, the Akhbariyyun among them did not rely on the usul and furu' of the religion except on Akhbar al Ahad narrated from the Imams (peace be upon them) and the usulis from them, like Abu Ja'far al Tusi and others agreed on accepting Khabar al Wahid in the furu'.*<sup>6</sup>

Many modern Usuli scholars and shuyukh also admit that Akhbarism predates Usulism, such as Sayed Muhammad Jawad Qazwini; his sayings can be seen [here](#) and [here](#). With all this, how did Usulism become the majority of Twelver Shiism today? That is all explained in this [doc](#).

<sup>5</sup> Al-Fawa'id-ut-Tusiyyah Page 446

<sup>6</sup> Al Hada'iq al Nadhira Volume 9 Page 357



## The Akhbari Methodology

Before one can even begin to read ahadith, you must learn *how* to read them. This is especially highlighted by members of the Bakriyyah who claim that the average layman is qualified enough to understand and give explanations to the words of God but not qualified enough to understand and quote ahadith due to the intensive science that they have innovated which analyzes the *sanad*—the chain of narrators—and determines whether or not each narrator is *thiqah* (trustworthy) or not. This science is known in two parts: *Ilm al-Rijal* and *Ilm al-Dirayah*. *Ilm al-Rijal* refers to the knowledge of the narrators themselves. Anyone can do this science, simply knowing who your father is counts as *Ilm al-Rijal*<sup>7</sup>.

On the contrary, *Ilm al-Dirayah*<sup>8</sup> grades these narrators and determines whether or not they are trustworthy. The first science is accepted by everyone, including the Akhbaris. However, this second science, which was created by the Bakris, was adopted by Usulis. This is one of the main, if not THE main differences between the Akhbari and the Usuli methodology. Akhbaris claim that every hadith is *Sahih* (authentic/correct) until proven otherwise and opts to analyze ahadith by their *matn* (what is actually being said) rather than analyzing the *Sanad*.

Logically, it does not make sense to look at the narrators as a liar can tell the truth, and a truthful person can lie. So how can a scholar who came 200 years after that narrator's life look back at that person's life and determine that in that specific moment, they were lying or not? Or that they were known to be a liar or not? Furthermore, the 2 most common Rijali books (Rijal al-Tusi and Rijal al-Najashi) contradict each other:

Dawood ibn Katheer al-Riqqi

Najashi: "...very weak..."<sup>9</sup>

Tusi: "...trustworthy..."<sup>10</sup>

Muhammad ibn Khaled al-Burqi

Tusi: "...trustworthy..."<sup>11</sup>

Najashi: "...weak in hadith..."<sup>12</sup>

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<sup>7</sup> Note: Most people refer to *Ilm al-Dirayah* as *Ilm al-Rijal*. If *Ilm al-Rijal* is used to refer to *Ilm al-Dirayah* in any of our sources please know that they are incorrect

<sup>8</sup> The false *Ilm al-Dirayah*

<sup>9</sup> *Rijal al-Najashi* #410, Page 156

<sup>10</sup> *Rijal al-Tusi* #5003, Page 329

<sup>11</sup> *Rijal al-Tusi* #5391, Page 349

<sup>12</sup> *Rijal al-Najashi* #898, Page 322

These are a couple of examples, for example, you can watch this [video](#). Furthermore, I recommend watching [this](#) video from Shaykh Jihad al-Musawi, may God have mercy on him. With all that being said, with *Ilm al-Dirayah* being unreliable to use, what is there to do? When looking back at the logical argument you only have two options, either don't trust any hadith, or accept all ahadith. Without ahadith there is no Islam at all, so the only option is the latter. Furthermore, the methodology of the Akhbaris is proved by narrations:

ابن ادريس الحلي في كتاب السرائر: قال أمير المؤمنين عليه السلام: انظر إلى ما قال ولا تنظر إلى من قال  
*Ibn Idris al-Hilli in Kitaab al-Sara'ir: Ameer al-Mu'mineen [a.] said, "Look at what is being said and do not look at who is saying it"*<sup>13</sup>

But now that we accept every hadith, multiple questions arise. Some of these questions could be questions such as "What to do when ahadith contradicts?", or even questions such as "How do we differentiate ourselves from the Ghulat?" The ahadith have all answered these questions, first let us see what to do when the ahadith contradict:

<https://thaqalayn.net/hadith/1/2/21/10>

In this long hadith the Imams teach us how to accept a narration. When it comes to contradicting narrations, the steps to go through are:

- 1: Take the hadith that is agreed upon, by that which is reported by the Imams by our narrators, like Sheikh Al Kulayni and the trustworthy scholars like him.
- 2: If not, take by the one that agreed with Quran (verses + tawil) and the Sunnah (other narrations acting as corroboration)
- 3: does not agree with the masses (as in, Sunnis).

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<sup>13</sup> Al-Masnu' Fi Ma'rifat Al Hadith al-Mawdu' Hadith 397

حَدَّثَنِي حُسَيْنُ بْنُ أَبِي الْعَلَاءِ أَنَّهُ حَضَرَ ابْنَ أَبِي يَعْفُورٍ فِي هَذَا الْمَجْلِسِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ  
اِخْتِلَافِ الْحَدِيثِ يَرْوِيهِ مَنْ نَقَى بِهِ وَمِنْهُمْ مَنْ لَا يَنْقَى بِهِ قَالَ إِذَا وَرَدَ عَلَيْكُمْ حَدِيثٌ فَوَجَدْتُمْ لَهُ شَاهِدًا مِنْ كِتَابِ اللَّهِ أَوْ مِنْ  
قَوْلِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَاقْبَلُوهُ وَإِلَّا فَالَّذِي جَاءَكُمْ بِهِ أَوَّلَى بِهِ

*Muhammad ibn Yahya has narrated from 'Abdallah ibn Muhammad from Ali ibn al-Hakam from Aban ibn 'Uthman from 'Abdallah ibn abu Ya'fur who has said the following. "In a meeting where ibn abi Ya'fur was also present I asked Imam abu 'Abdallah (a.s.) about the differences in Hadith which is narrated from people whom we trust and yet from other people we do not trust." The Imam replied, "If you come across a Hadith and you find evidence in the holy Quran to support it or in Hadith of the holy Prophet accept it, otherwise whoever brought you it (the hadith) will be on his authority (tawaquf)."*<sup>14</sup>

رجال الكشي: محمد بن قولويه والحسين بن الحسن بن بندار معا، عن سعد، عن اليقطيني، عن يونس بن [3/92]  
عبد الرحمن ... قال: حدثني هشام بن الحكم أنه سمع أبا عبد الله عليه السلام يقول: لا تقبلوا علينا حديثاً إلا ما وافق القرآن  
والسنة أو تجدون معه شاهداً من أحاديثنا المتقدمة ... فاتقوا الله ولا تقبلوا علينا ما خالف قول ربنا تعالى و سنة نبينا صلى  
... الله عليه وآله ... فلا تقبلوا علينا خلاف القرآن فإننا إن تحدثنا حدثنا بموافقة القرآن و موافقة السنة

3. [3/92] Rijal al-Kashshi: Muhammad b. Qulawayh and al-Husayn b. al-Hasan b. Bundar together from Sa'd from al-Yaqtni from Yunus b. Abd al-Rahman ... he said: Hisham b. al-Hakam narrated to me that he heard Aba Abdillah عليه السلام saying: do not accept a narration on our authority except that which is in agreement with the Qur'an and the Sunna or you find for it a corroboration from our past narrations ... so fear Allah and do not accept on our authority that which opposes the Word of our Lord the Exalted and the Sunna of our prophet صلى الله عليه وآله ... so do not accept on our authority what opposes the Qur'an, for when we narrate we only do narrate what is in agreement with the Qur'an and in agreement with the Sunna ...<sup>15</sup>

- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْخَلِّيِّ عَنْ أَيُّوبَ بْنِ الْحَرِّ قَالَ 3  
يَقُولُ كُلُّ شَيْءٍ مَرْدُودٌ إِلَى الْكِتَابِ وَالسُّنَّةِ وَكُلُّ حَدِيثٍ لَا يُوَافِقُ كِتَابَ اللَّهِ فَهُوَ زَخْرَفٌ (a.s.) سَمِعْتُ أَبَا عَبْدِ اللَّهِ

3. A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father al-Nadr ibn Suwayd from Yahya al-Halab from Ayyub ibn al-Hurr who has said the following. "Abu 'Abdallah (a.s.) has said, 'Everything must be referred to the holy Quran and the Sunnah, the noble traditions of the holy Prophet (s.a.) and any Hadith that does not agree with the holy Quran it is a useless statement.'"<sup>16</sup>

<sup>14</sup> [Al-Kafi Volume 1, Book 2, Chapter #22](#)

<sup>15</sup> [Mu'jam al-Ahādīth al-Mu'tabara Book 2, Chapter 9](#)

<sup>16</sup> [Al-Kāfi Volume 1, Book 2, Chapter #22](#)

When the ahadith mention the Qur'an, they mean the tafseer and ta'wil of the Qur'an, or in other words other ahadith. This is due to the current *Mushaf* that we have with us is not the same as the Qur'an revealed to Muhammad, may God sanctify him and his family. In this document I will not be discussing *Tahrif* (distortion) in depth, however, for those who wish to learn my brother and soul will be releasing a comprehensive document on the topic. As this is an online document/PDF, once he releases said document I will link it in the footers of this letter.

As I mentioned in the footnotes earlier, the *Ilm al-Dirayah* I defined is the false *Ilm al-Dirayah*. So what is the true *Ilm al-Dirayah* that was taught by the Ahul Bayt, may God sanctify them? True *Ilm al-Dirayah* is understanding the narrations of the Ahlul Bayt:

داود بن فرقد قال: سمعت أبا عبد الله عليه السلام يقول: أتم أفقه الناس إذا عرفتم معاني كلامنا، إن الكلمة لتصرف على وجوه، فلو شاء إنسان لصرف كلامه كيف شاء ولا يكذب.

*Dawud bin Farqad, that he said: I heard Abu Abdillah, peace be upon him, say: You are the most knowledgeable of the people if you were to know the meanings of our words. Verily, a word does indeed turn to several indications. If a person wishes, he may turn his words however he wishes, whilst not lying.*

بريد الرزاز، عن أبي عبد الله عليه السلام قال: قال أبو جعفر عليه السلام: يا بني أعرف منازل الشيعة على قدر روايتهم ومعرفتهم، فإن المعرفة هي الدراية للرواية و بالدرايات للروايات يعلو المؤمن إلى أقصى درجات الايمان، إني نظرت في كتاب لعلي عليه السلام فوجدت في الكتاب أن قيمة كل امرء وقدره معرفته، إن الله تبارك وتعالى يحاسب الناس على قدر ما آتاهم من العقول في دار الدنيا.

*Burayd al-Razzaz, from Abu Abdillah, peace be upon him who said: Abu Ja'far, peace be upon him, said: O my son, know that the rank of the Shi'a is based upon the degree of their narrating and ma'rifa, for indeed, **ma'rifa is the diraya (understanding) for the narrations.** With diraya of the narrations, the believer elevates to the farthest levels of faith. Indeed, I have looked into the book of Ali, peace be upon him, and I found in the book: Indeed, the value and rank of every person is his ma'rifa. Indeed, Allah, Blessed and Exalted is He, will judge people in accordance to the amount of what He has granted them of intellects in the life of this world.<sup>17</sup>*

Furthermore, we read:

عن إبراهيم بن عبد الحميد ، عن أبي الحسن موسى ( - في حديث - قال : إنما العلم  
ثالث : آية محكمة ، أو فريضة عادلة ، أو سنة قائمة ، وما خالهن فهو فضل

*Ibrahim Bin Abdul Hameed, who has narrated the following from Abu Al Hassan Musa:  
'Surely knowledge is of three kinds: A decisive Verse, or a just obligation, or an established  
Sunnah, and whatever besides these is a waste (useless)'<sup>18</sup>*

For more arguments against Ilm al-Dirayah, I recommend *al-Sayf al-Maslul*  
'*Ala Ahlul Usul* by Brother Yunus al-Akhbari, famed for his debates primarily on  
the TikTok application. You can read his document [here](#).

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<sup>18</sup> Al-Kafi Volume 1, Book 2, Chapter #2

## Taqlid

Now that it is established that every Hadith is authentic until proven otherwise we can begin discussing Taqlid. Akhbaris do not reject Taqlid, on the contrary, we say it is *Wajib* (mandatory) to the Ahlul Bayt. What we reject is *blind Taqlid* (of Fallibles) which is the most common form of Taqlid seen today. In other words, accepting and following the words of a fallible (such as a scholar) without any hadith to support their words. There is no narration from the Ahlul Bayt that supports the Usuli blind Taqlid, this is something that even their scholars state.

ثم إن التكلم في مفهوم التقليد لا يكاد أن يترتب عليه ثمرة فقهية اللهم إلا في النذر. وذلك لعدم وروده في شيء من الروايات. نعم ورد في رواية الاحتجاج فأما من كان من الفقهاء صائناً لنفسه، حافظاً لدينه مخالفاً على هواه. مطيعاً لأمر مولاه فللعوام أن يقلدوه إلا أنها رواية مرسلة غير قابلة للاعتماد عليها إذا فلم يؤخذ عنوان التقليد في موضوع أي حكم لتكلم عن مفهومه ومعناه.

*Al-Khoei: "Furthermore, discussing the concept of taqlid hardly yields any juridical result, except in exceptional cases. **This is due to the absence of such discussions in the narrations.** Yes, it appears in the narration of Al-Ihtijaj. **However, it is transmitted as weak, and it cannot be relied upon. It is a transmitted narration that cannot be relied upon.**"*<sup>19</sup>

Taqlid is of multiple types, and according to the narrations, the Akhbaris allow for someone to Taqlid the narrations. What does this mean? Let's say we have 2 Muhaddith, al-Kulayni, and al-Saduq, if they present us 2 ahadith that contradict each other we are allowed to choose whatever scholar to follow and accept the narration he has presented us. This does not mean we taqlid the scholar, we simply taqlid the hadith that the scholar has presented to us, which is similar to the taqlid of the imams as we follow their narrations.

وأما الحوادث الواقعة فارجعوا فيها إلى رواة حديثنا، فإنهم حجتي عليكم وأنا حجة الله

*"As for the occurring events, return therein to the narrators of our saying (Hadith), for they are my proof on you and I am the proof of God on them"*<sup>20</sup>

<sup>19</sup> Book of Ijtihad and Taqlid - Al-Khoei - Page 81

<sup>20</sup> Al-Ihtijaj - Al-Tusi - Volume 2, Page 283

So what is Taqlid that we [Akhbaris] so oppose? We read in the first volume of Al-Kafi, on the door (chapter) of Taqlid:

- مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعٍ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بصير عَنْ أَبِي عَبْدِ 3  
 اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ جَلَّ وَعَزَّ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ فَقَالَ وَاللَّهِ مَا صَامُوا لَهُمْ وَلَا صَلَّوْا  
 لَهُمْ وَلَكِنْ أَحَلُّوا لَهُمْ حَرَامًا وَحَرَّمُوا عَلَيْهِمْ حَلَالًا فَاتَّبَعُوهُمْ

*Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Hammed ibn 'Isa from Rib'i ibn 'Abdallah from abu Basir from abu 'Abdallah (a.s.) who has said the following.  
 "They (unconditionally) obeyed the rabbis and the monks and worshiped the Messiah, son of Mary, as they should have obeyed God . (9:31). ' "By Allah, they (the people) did not pray or fast for them (rabbis and monks) but they (rabbis and monks) made lawful for the people what was unlawful and unlawful what was lawful and people followed them accordingly. "*

What does this narration have to do with the Taqlid that the Usulis do? The people blindly followed the Rabbis and Monks who did not provide proof for their words, thus the people began worshiping the rabbis and monks. Similarly, the Mujtahids are followed blindly by the Muqallids, in which they innovate and cause the Muqallid to worship them.

بصائر الدرجات: ابن معروف، عن حماد بن عيسى، عن رباعي، عن فضيل، قال: سمعت أبا جعفر عليه السلام يقول: كل ما لم يخرج من هذا البيت فهو باطل

*Abu Ja'far al-Baqir (a) said: „Whatever does not come from this House, it is false.”<sup>21</sup>*

There is NO proof of the Taqlid that the Usulis do, if the Marja' or scholar gives a hadith for his fatwa then we have no issue with it. However, most scholars do not give ahadith for their fatawat. For example, Sistani, the biggest and most followed scholar of our time, in his risalah, does not mention any narrations from the Ahlul Bayt. As the hadith above states, whatever does not come from the Ahlul Bayt (in the form of narrations) then it has falsehood.

<sup>21</sup> Bihar al-Anwar, Volume 2, Page 94, Hadith 32



الصادق (عليه السلام): إن لله خليفة يخرج من عترة رسول الله (صلى الله عليه وآله) - إلى أن قال: - يدعو إلى الله بالسيف ويرفع المذاهب عن الأرض، فلا يبقى إلا الدين الخالص. أعداؤه مقلدة العلماء أهل الاجتهاد

*Imam Sadiq (peace be upon him) said, "Allah has a Khalifa who will emerge from the offspring of the Messenger of Allah (peace be upon him and his family). He will invite people to Allah with the sword and eliminate the sects from the Earth, leaving nothing except the pure religion. His enemies will be those who Taqlid scholars, the people of ijtiḥad."*<sup>22</sup>

Is there anything else to say? Even our classical scholars reject the Usuli Taqlid.<sup>23 24 25 26 27</sup> So then what does the average layman do? Is it not logical for the ignorant to refer back to a scholar as they are ignorant of the narrations and are unaware of the methodology and how to accept the ahadith?

Going by ahadith only is very dangerous, is it not? We read in the ahadith:

محمد بن إسماعيل عن الإمام الكاظم عليه السلام قال: لو وجدت شابا من شبان الشيعة لا يتفقه لضربتة ضربة بالسيف

*Muhammad Ibn Isma'il reported that Imām Kāẓim (as) said: "If I found a youth of the youths of the Shia who does not learn his religion (yetefeqqah)"<sup>28</sup>, then I would have struck him with the sword."*<sup>29 30</sup>

- مُحَمَّدُ بْنُ يُحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْعُمَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ طَلَبُ الْعِلْمِ فَرِيضَةٌ

2. Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from Muhammad ibn 'Abdallah from 'Isa ibn 'Abdallah al-'Amri that Abu 'Abdillah (as) said, "**Seeking knowledge is obligatory.**"<sup>31</sup>

<sup>22</sup> Mustadrak Safinat al Bihar Volume 2 Page 142

<sup>23</sup> Mufid: Tas'hih-ul-l'tiqadat - page 72

<sup>24</sup> Muhammad ibn al-Hassan al-Tusi: Al-Iqtisad-ul-Hadi Ila Tariqi r-Rashad - page 10

<sup>25</sup> Al-Kulayni: Al-Kafi ash-Sharif - Volume. 1, page 8

<sup>26</sup> Al-Jaza'iri: Al-Hada'iq-un-Nadira of Al-Bahrani - vol. 1, p. 52

<sup>27</sup> Al-Majlisi (non classical scholar): Mir'at-ul-Uqul, Volume 1, page 183- 184

<sup>28</sup> Comprehend/study Fiqh

<sup>29</sup> Mizan-ul-Hikmah Volume 2 Page 1401

<sup>30</sup> (Same matn, different sanad) Al-Mahasin, vol. 1, p. 228

<sup>31</sup> [Al-Kafi Volume 1. Book 2. Chapter 1. Hadith 2](#)

- عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ أَبِي مَرْيَمَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) لِسَلَمَةَ بْنِ كَهَيْلٍ وَالْحَكَمِ بْنِ عُتَيْبَةَ شَرْقًا وَغَرْبًا فَلَا تَجِدَانِ عَلَيَّ صَحِيحًا إِلَّا شَيْئًا خَرَجَ مِنْ عِنْدِنَا أَهْلَ الْبَيْتِ.

*Abu Maryam who said that Abu Ja'far said the following to Salmat Bin Kaheel, and Al-Hakam Bin Utayba: 'Go East or go West, you will not find correct knowledge except that which has come out from us the People of the Household'*<sup>32</sup>

These ahadith prove that it is obligatory to seek knowledge and read ahadith. There is no excuse for being a Jahil and remaining in ignorance. Many people will object to this saying that when one is sick or injured, he refers to someone who is an expert which is a doctor as the doctor knows more, similarly, they do the same with their religion. The ahadith rebukes this analogy, we read:

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ خَالِدٍ رَفَعَهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ صَلَّى اللَّهُ عَلَيْهِمَا أَنَّهُ قَالَ لِرَجُلٍ: إِنَّكَ قَدْ جُعِلْتَ طَيِّبَ نَفْسِكَ وَبَيْنَ لَكَ الدَّاءُ وَعُرِفَتْ آيَةُ الصِّحَّةِ وَدَلَّتْ عَلَى الدَّوَاءِ فَانْظُرْ كَيْفَ قِيَامُكَ عَلَى نَفْسِكَ

*Ahmad Ibn Muhammad Ibn Khalid reported that Imam As-Sadiq peace be upon him said to someone: "You have been made your own doctor. You were made aware of the disease, you were given knowledge about the signs of healing and you were shown the medicine. Therefore take care of yourself."*<sup>33</sup>

So what excuse is there? What proof is there? There is NO proof of blind taqlid. There is no other way except with ahadith. Even we, the laymen, must go and research our religion and read ahadith. So why are we still blindly following scholars? Our Imam is the enemy of the Mujtahid and the one who taqlids the Mujtahid. Everything is in the hadith, there is nothing except that it is in the sunnah.

*Ali has narrated from Muhammad ibn "Isa from Yunus from Hammad from Abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: 'I heard the Imam saying, 'There is nothing but it is in the Book and the Sunnah.'*<sup>34</sup>

<sup>32</sup> [Al-Kafi Volume 1, Book 4, Chapter 101, Hadith 3](#)

<sup>33</sup> Al Kafi Volume 2 Page 454

<sup>34</sup> Al-Kafi Volume 1, Hadith 182, Chapter 20, Hadith 4

To end this section I will end with a quote from my own book, *Kitaab al-Aql: Finding the True Religion with Logic*:

*This religion has been perfected and completed on that day which was Ghadeer. Is it logical that whilst the leader of our time is in Ghaybah we can follow different scholars who have different opinions with each other? The difference in opinions have bled even into Aqeedah, creating a completely different religion than what the Imams taught. For an example, someone who follows the Shirazi family might believe that the Mushaf of Uthman of today is corrupt and changed, while someone who follows Sistani might not believe the same. Or that if someone who follows Amir al-Qurayshi might believe that the Ahlul Bayt did so and so, while someone who follows Khamenei might believe otherwise. With these differences which scholar is on the correct path? Which Marja has the true religion?*

*If Islam is the truth, which version of Islam is the truth? This very question is what brought me to the truth, and has brought me to write this book. With the scholars who all have very different opinions, which scholar is the most correct? Is it not logical to follow the best scholars who ever walked the earth? The ones who are infallible, who are free from both sin and mistakes. Does a scholar like this exist? Yes! These scholars are the Ahlul Bayt. The Prophet Muhammad [s.] and his family [a.] who have been appointed by God to be the Imams.*

*Do not think that God has forsaken us because he has made his current leader a hidden leader. That leader will return, and he will fill the world with justice and peace. That leader is here, and he is affecting the world. And while we cannot go to him directly, we can go to his predecessors. We can go to his predecessors by reading the Akhbar, the reports, or the ahadith. Doing such makes us Akhbari.*<sup>35</sup>

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<sup>35</sup> Kitab al-Aql of Hajji Abu Hamzah Qasim al-Haydari, Chapter 12, Page 34

## Other Akhbari Beliefs and Extras

I don't plan to prolong this letter, nor do I plan to keep this extremely short. I have explained our methodology and our objections regarding Taqlid. Here I will answer frequently asked questions by our opposition and expand upon our objections. With that being said, I challenge every Usuli to try and refute this letter. If they can without running to their Mujtahid and weakening ahadith, then I swear by God and the 14 infallibles I will become a Usuli myself.

### What is Tahrif and its proof?

Tahrif is the belief in the distortion of the Qur'an. What this means is the Mushaf of Uthman, which is the Qur'an in our hands today is not the same Qur'an as the one revealed to the Prophet Muhammad or the one compiled in the Mushaf of Ali, may God sanctify both. As aforementioned, extensive proofs will be compiled by my brother and soul in his comprehensive document for now I will mention two ahadith:

لَا شَاكَ فِيمَا هُوَ كَائِنٌ مَّا قَدْ قَضَى اللَّهُ عَزَّ وَجَلَّ وَحَتَمَ فَاسْتَمْسِكْ بِعُرْوَةِ الدِّينِ آلِ مُحَمَّدٍ وَالعُرْوَةِ  
الْوُثْقَى الْوَصِيِّ بَعْدَ الْوَصِيِّ وَالْمُسَالَمَةَ لَهُمْ وَالرِّضَا بِمَا قَالُوا وَلَا تَلْتَمِسْ دِينَ مَنْ لَيْسَ مِنْ شِيعَتِكَ وَلَا تُحِبِّ  
دِينَهُمْ فَإِنَّهُمْ الْخَائِنُونَ الَّذِينَ خَانُوا اللَّهَ وَرَسُولَهُ وَخَانُوا أَمَانَاتِهِمْ وَتَدْرِي مَا خَانُوا أَمَانَاتِهِمْ ائْتَمَنُوا عَلَى كِتَابِ  
اللَّهِ فَخَرَفُوهُ وَبَدَّلُوهُ وَدَلُّوا عَلَى وَلَاةِ الْأَمْرِ مِنْهُمْ فَانصَرَفُوا عَنْهُمْ فَأَذَاقَهُمُ اللَّهُ لِبَاسِ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا  
يَصْنَعُونَ

*So attach yourself to the Handle of the Progeny (asws) of Muhammad (saww), and the Firmest Handle of the successor (asws) after the successor (asws), and the submission to them (asws) and be pleased with what they (asws) say, and do not seek Religion from the ones who are not from your Shiites, and do not love their Religion, for they are traitors who have betrayed Allah (azwj) and His (azwj) Rasool (saww), and betrayed their trusts. And do you know how they betrayed their trusts? They were entrusted with the Book of Allah (azwj) so they distorted it and changed it, and evidenced it upon the rulers among them. So stay away from them. Allah (azwj) has Made them to Taste the clothing of the hunger, and the fear due to what they had done.<sup>36</sup>*

<sup>36</sup> Al-Kāfi Volume 8, Book 1, Chapter 95, Hadith 1

عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْقُرْآنَ الَّذِي جَاءَ بِهِ جَبْرَائِيلُ (عَلَيْهِ السَّلَام) إِلَى مُحَمَّدٍ  
(صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سَبْعَةَ عَشَرَ أَلْفَ آيَةٍ

*Hisham Ibn Salim reported that Imam As-Sadiq (a.) said: “The Qur’an delivered by Gabriel (a.) to Muhammad (s.) is 17,000 verses.”<sup>37 38</sup>*

## **Then what do we do with this Mushaf and how do we pray if it has corruption?**

The Imams have allowed us to use this Mushaf, and have even instructed us to do so, one hadith that shows this is the following:

محمد بن سليمان عن بعض أصحابه عن أبي الحسن (عليه السلام) قال قلت له جعلت فداك إنا نسمع الآيات في القرآن ليس هي عندنا كما نسمعها ولا نحسن أن نقرأها كما بلغنا عنكم فهل نأثم فقال لا اقرءوا كما تعلمتم فسيجيئكم من يعلمكم

*Muhammad ibn Sulaiman from Abu al Hasan al Ridha peace be upon him: I said to him, “May I be sacrificed for you; indeed we hear some verses of the Qur’an (from you) contrary to what we heard and have (with us), we are also unable to read them in the manner that reaches us from you, will we then be sinful (if we do not recite it as you have conveyed)?” He said, “No, recite as you have learned it, someone will soon come to teach you.”<sup>39</sup>*

## **What is the Usul?**

The Usul refers to ahadith that have been purified by the Imams by hand. These ahadith are the reason the Akhbaris have their methodology, with these purified 100% sahih ahadith we have a reliable corpus to which we can refer back. Furthermore, we can compare ahadith to the Usul to make sure that they are reliable. There is a lot of proof for this, I will present some but most can be found in the following videos by Mullah Ghulam, may God be pleased with him:

<sup>37</sup> Al-Kafi Volume 2, Book 3, Chapter 14, Hadith 28

<sup>38</sup> There is roughly 6,236 verses in the Mushaf of Uthman

<sup>39</sup> Al Kafi Volume 2 Page 619

- [Link 1](#)
- [Link 2](#)
- [Link 3](#)
- [Link 4](#)
- [Link 5](#)<sup>40</sup>

- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي سَعِيدٍ الْخَيْبَرِيِّ عَنْ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) اكْتُبْ وَبَثَّ عَلَيْكَ فِي إِخْوَانِكَ فَإِنْ مِتَ فَأَوْرَثَ. كُتِبَكَ بَنِيكَ فَإِنَّهُ يَأْتِي عَلَى النَّاسِ زَمَانٌ هَرَجَ لَا يَأْنِسُونَ فِيهِ إِلَّا بِكُتُبِهِمْ.

*A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid al-Barqi from certain persons of his people from abu Sa'id al-Khaybari from al-Mufaddal ibn 'Umar who has said the following. "Abu 'Abdallah (a.s.) said, 'You must write down (Hadith) and spread your knowledge among your brethren. If you will die your children will inherit your books. A time will come when people will face chaos and they will find no comfort but with their books.'"*<sup>41</sup>

This Hadith shows the Imams ordering the companions to write down the Usul. There are further ahadith proving the Usul, I shall link them here:

- <https://thaqalayn.net/hadith/1/2/17/15> (The imams confirming the validity of the Usul)
- <https://thaqalayn.net/hadith/2/1/81/2> (The companions would visit each other and narrate ahadith to one another — validating the Usul)
- <https://thaqalayn.net/hadith/9/2/7/8> (Imams approving the Usul)

Shaykh Hurr al-Amili, may God be pleased with him, informs us on which books narrate from the Usul which can be read in Wasa'il-ush-Shi'ah, Volume 30 Page 152 – 159. You may also [watch this video](#) on the history of the Usul.

<sup>40</sup> Note: All of these videos are in Arabic

<sup>41</sup> [Al-Kafi Volume 1, Book 2, Chapter 17, Hadith 11](#)

**Why do we only take from ‘Shia’ books if what the bakris narrate *might* have some truth in them?**

These are the teachings of the Imam, we read:

*Rijal Al Kishi: Ali ibn Suwaid al-Sa'i said: He wrote to Abu al-Hasan al-Awwal (the First) while he was in prison: As for what you mentioned, Ali, regarding those from whom you take the principles of your faith: **Do not take the principles of your faith from anyone other than our Shia (followers).** If you go beyond them, you will be taking your faith from the traitors who betrayed Allah and His Messenger and betrayed their trusts. They were entrusted with the Book of Allah, the Most High, and they altered and distorted it. Upon them be the curse of Allah, the curse of His Messenger, the curse of His angels, the curse of my noble, righteous forefathers, and my curse, and the curse of my Shia, until the Day of Judgment."*<sup>42</sup>

رجال الكشي: عن أحمد بن حاتم بن ماهويه (2) قال: كتبت إليه يعني أبا الحسن الثالث عليه السلام أسأله عمن آخذ معالم ديني؟ وكتب أخوه أيضا بذلك، فكتب إليهما: فهتم ما ذكرتما، فاعتمدا في دينكما على مسن في حبكما وكل كثير القدم في أمرنا، فإنهم كافوكما إن شاء الله تعالى.

*Ahmad ibn Hatim ibn Mahawiya (2) narrated: I wrote to him, meaning Imam Abu al-Hasan the Third (peace be upon him), asking him about whom I should take the principles of my faith from. His brother also wrote to him about the same matter. He wrote back to both of us: "I understood what you both mentioned. Rely on an individual who loves you, and who is well-versed in our matters. They will be sufficient for you, God willing."*<sup>43</sup>

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<sup>42</sup> Bihar Al Anwar, Vol. 2, Pg. 82

<sup>43</sup> Ibid.



## Addressing Counter Arguments

The Akhbaris were historically defeated not through means of intellectual debates but rather through bloodshed as mentioned above. However, today people might still have ‘arguments’ against us. Furthermore, we will also be addressing arguments that were historically brought up.

### Do Akhbaris use intellect (‘aql)?

Yes, Akhbaris do not reject Aql. We reject Usuli Aql which is using opinions in the religion. We accept Aql in finding the true religion, then logic dictates to follow the ahadith. More on this is discussed in my entire [book](#) dedicated to Aql.

### The World is Changing Argument

Many Usulis will try to argue that Akhbarism is outdated and that Ijtihad is a must as the world is constantly changing. The problems the Imams faced are not the same problems that we face now. For example, what are the rulings for someone who goes to space? During the times of the Imams, this was not something they could even think of. However, this is simply not true. If the Imams did not tell us everything then it can be used as an argument against Allah on the day of judgment. So there is a ruling for **everything**. We read:

*Ali, from Muhammad bin Isa, from Yunus, From Hamad, from Abi Abdillah ASWS: **There is nothing except that it is in the Book [of Allah] or the Sunnah***<sup>44</sup>

This means that even modern issues including matters such as Intersex people or something such as praying in space, it’s all in the ahadith, all you need to do is look for it. Of Course for the usulis who have weakened the entire corpus, they have no narrations to work with. But the Akhbari has things to work with as we accept the entire corpus. Furthermore, when it comes to new issues in our modern world, the Imam of our time gives us advice:

وأما الحوادث الواقعة فارجعوا فيها إلى رواة حديثنا فإنهم حجتي عليكم وأنا حجة الله

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<sup>44</sup> Al-Kafi Volume 1, Page 59

*"As for the occurring events, return therein to the narrators of our saying (Hadith), for they are my proof on you and I am the proof of God"<sup>45</sup>*

So whenever we have issues that are new/modern, we should refer back to the narrators of ahadith, or in other words, we refer back to the ahadith.

### **Akhbaris Taqlid the books of narrations rather than the actual narrations itself/Akhbaris Taqlid the narrators**

This is an argument worthy of those who are lacking in intellectual matters and is simply a stupid one. This is also a very delusional argument; this is attacking Akhbaris for following scholars (regarding trusting their ahadith books). The aforementioned narration answers as to why we do so. But trusting the scholar to be trustful in putting the correct narration in his book is not the same as Taqliding him. We are still Taqliding the narration rather than Taqliding the scholar. My aforementioned section on the Usul also answers this. Many Usulis will say that this is circular reasoning but let me ask you this:

If God created everything, then who created God? This is an illogical question and if we try to answer, it will continue going until there is no God to begin with. We would be left with an infinite amount of Gods who create an infinite amount of Gods and we will be left with no universe or anything to begin with. Similarly, ahadith is similar to this. We need ahadith no matter what, so it is illogical to say that it is circular reasoning to trust ahadith because of other ahadith. Without ahadith, there would be no religion.

You can argue that there is no history because you are just trusting that people are telling the truth about the past. Or that nothing is real and that you are just trusting the Government is telling the truth. It's delusional, and not a logical argument.

### **The Maraji' Do Not Give Wrong Fatawat**

This argument is simply asking us to prove the wrongdoings of the Maraji'. To expose all Maraji' we can expose the truth behind Khums, which has been formulated within [this](#) article. We can also show how some Maraji' have incorrect Aqeedah, praising Abu Bakr and Umar (May God Curse them Indefinitely), directly rejecting ahadith (or contradicting it), or simply pulling out ruling from thin air. This topic is different from Marja' to Marja' so it's not something I will

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<sup>45</sup> Al-Ihtijaj of Al-Tabarrasi, Volume 2, Page 283

cover in this letter. The proof about Khums is enough for the one who actually seeks the truth.

## Conclusion

All other objections towards Akhbarism are simply Hukm questions that have been answered before. There is no reason to reject Akhbarism. I have presented our simplified proofs and our simplified objections, I have given you your key. It is up to you now if you want to open the door to paradise or not. May God curse all the rejectors of the truth and all of the opponents who had to resort to the sword because they could not beat us intellectually. I swear by God, bring this to your knowledgeable, they will not be able to answer. Rather, they will tell you to stop questioning, or not to hang out with Akhbaris. They don't want the truth to spread. And I swear to God if the Maraji' ever find out again that the Akhbaris are coming back, they will issue more fatawa to kill us all over again.

*Ikmal al-Din: al-Mahdani, from Ali, from his father, from Bistam bn Murrah, from Amr bin Thabit who said: Sayyid al-Abideen (Imam Sajjad) ASWS said: "Whoever is steadfast upon our Wilayah during the occultation of our Qa'im, Allah will recompense him with a thousand martyrs like the martyrs of Badr and Uhud. "46*

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

*Indeed, it is not the eyes that are blind, but it is the hearts in the chests that are blind47.*

في أصول الكافي عدة من أصحابنا عن أحمد بن محمد بن خالد عن أبيه عن ذكره عن محمد بن عبد الرحمن بن أبي ليلى عن أبيه عن أبي عبد الله عليه السلام قال: أنه قال: تاه من جهل، واهتدى من أبصر وعقل، ان الله عز وجل يقول: فإنها لا تعمي الابصار ولكن تعمي القلوب التي في الصدور وكيف يهتدى من لم يبصر وكيف يبصر من لم يتدبر، اتبعوا رسول الله صلى الله عليه وآله وأهل بيته، وأقروا بما نزل من عند الله، واتبعوا آثار الهدى، فإنهم علامات الأمانة والتقى والحديث طويلاً أخذنا منه موضع الحاجة.

*Abu Abdullah (peace be upon him), who said: He said: "He who wanders is lost due to ignorance, and he who guides himself is guided by insight and intellect. Indeed, Allah, the Almighty, says: 'So indeed, it is not the eyes that are blinded, but blinded are the hearts which are within the breasts.' How can one be guided if he does not see, and how can one see if he does not reflect? Follow the Messenger of Allah, peace be upon him and his family, and his household, and accept what has been revealed from Allah, and follow the traces of guidance, for they are signs of trustworthiness and piety. And the discourse is lengthy from which we have taken what is necessary."48*

<sup>46</sup> Bihar al-Anwar Volume 52, Chapter 52, Page 125

<sup>47</sup> Al-Quran, Surah al-Hajj, Ayah 48

<sup>48</sup> Tafseer Nur al-Thaqalayn Volume 3, Page 507